

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"Were once these maxims fix'd,—that God's our friend, Virtue our good, and happiness our end, How soon must reason o'er the world prevail, And error, fraud and superstition fall."

VOL. XII.

GARDINER, MAINE, FRIDAY, FEBRUARY 1, 1833.

NEW SERIES, VOL. VII.—NO. 5.

CHRISTIAN INTELLIGENCER.

PUBLISHED EVERY FRIDAY.
BY SHELDON & DICKMAN,
PROPRIETORS.

WILLIAM A. DREW, Editor.

TERMS.—Two dollars per annum, if paid in six months, or two dollars and fifty cents if payment be delayed until after six months, and after the expiration of a year, interest will be charged.

Subscribers are considered as continuing their subscription, unless a discontinuance is expressly ordered.

A SERMON,

Delivered before the Second Universalist Society in Boston, Sunday evening, Dec. 30, 1832.

BY HOSEA BALLOU, Pastor.

TEXT.—Train up a child in the way he should go; and when he is old he will not depart from it.—Prov. xiii. 6.

The subject to which the words of the text invite our attention, all will acknowledge to be of momentous weight, especially when considered in relation to the happiness of those most dear to our affections; and also to their usefulness to community, when their professions and occupations may exert a sensible influence in forming both its moral and political character.

As a gardener, who had prepared the soil for the reception of seed, would be cautious not to commit to the bosom of the earth such seed as he would not desire should grow; every parent and guardian should be still more careful concerning the thoughts, the ideas, the passions, the principles and sentiments which he causes to germinate in the tender minds of those whom providence has committed to his special charge. Impressed with the truth of these suggestions, and with the importance of the subject, let us endeavor, by cautious examination, to fix on some general rules by which it may be safe to govern ourselves in the discharge of the duties under consideration.

In the first place we need to fix on a proper plan and system of government. Without a proper and suitable government, we shall make but poor progress in educating our sons and our daughters, or in training them up in the way they should go. But in fixing on a suitable plan and method of government, due attention should be paid to the nature, capacity and attributes of those who are to be governed. It will, doubtless, be acknowledged by every one that the government of our children, and the general plan thereof, should vary as much from that government which is proper for other animals, as their natures vary, and as they vary in their whole mental organization.

These statements being conceded, we may next ask which of the two governments will necessarily require the most physical force, and which will employ the greatest proportion of mental power and persuasion? On this question we pause not a moment. For as we all allow that our species of being is, in relation to mental powers, superior to any which we call the lower orders, so we shall at once agree that in the plan of government, suitable for our children there should be less of physical force than in that by which the lower animals are kept under restraint.

We have now advanced so far as to come to a point where people seem to differ in their views. We find, by observation, that different persons vary very much in their methods of governing their animals. Some seem to depend almost entirely on the severity of physical force and power, and the terror produced by their frequent and violent exertions, to render their animals subservient to their wills and purposes; while others employ gentle treatment, and seem to induce those creatures by kind means to an entire submission and a faithful servility. But although these people thus differ in their methods of reducing their animals to the submission they desire, we shall all agree that they differ as much from each other in respect to the mental and moral culture of their own minds. It is a fact which needs no argument to prove, that those people who use the greatest severity towards their animals, have been but a little improved in their intellects, and perhaps less in moral principles; and in respect to these kinds of culture are advanced but a little above the poor brutes that suffer their unreasonable treatment.

By the evident truth of the foregoing statements, we can see our way clear so far as to lay it down as a safe rule, that even animals are better governed by kind and gentle treatment, than by that which is harsh and cruel. And we can also consider ourselves on safe ground when we rely on the fact that the government which is proper for our children may be more mild, more gentle, and partake more of the power of persuasion and the winning attractions of affection and kindness, than even that mild government which is found best to succeed with the animals in our service. The first of these rational conclusions we recommend to the consideration of people who have occasion for the service of animals; the last we now wish to improve to assist us in determining the best plan for the government of our rational offspring. Here again we have arrived at a point where conflicting opinions may be found to exist. Parents and guardians may entertain quite different notions respecting what degree of severity may be admissible in the family government. While some are confident that the dispositions and conduct of their children require no small degree of austerity in manner, and frequent and severe flagellations, others look on such treatment, not only as indicating a want of proper discernment, and a large share of inhumanity, but of evil tendency in the unhappy subjects of such government. They have learned that austerity, and treatment unfeelingly severe, beget in children a disposition and a spirit which too well correspond with their origin. And having arrived to a full satisfaction that kind, tender, gentle and affectionate treatment of children, not only the best secures their submission to wholesome rules, and in the most efficient manner induces to obedience, but that it also begets in them a spirit and disposition of mildness and love which happily

agree with the gentle treatment to which they owe their origin, are careful to avoid what ever may tend to sour the disposition, or beget an unpleasant temper. But this wide difference in the opinions and practices of parents and guardians does not at all embarrass our inquiry after that plan and system of government which is best; for we see just as wide a difference in the dispositions, conduct and characters of these people, as there is in the government of their children; and if we wish our children to imitate either of these classes in their dispositions and future conduct, we can take our choice.

We are confident that all our hearers will agree with us, and prefer that their children, in their dispositions and conduct, should be humane, kind, and affable; and if we are correct in thus judging, we may feel confident that they will agree with us that the best plan and rule of government for children is that which secures obedience with the least severity.

Having arrived at the above general conclusion, we may now attempt the consideration of some particulars. And while attending to them we must earnestly beg of parents to allow us considerable freedom in pointing out some of their faults. The first we would name is a seeming want of discernment to discover the early advances of infantile intellect. Long before the child can speak, its intellect has acquired no small degree of strength and improvement. It watches every movement of the parent, notices the variations of countenance which are presented, understands the different aspects of smiles and frowns, and is susceptible of pleasure and pain derived from these variations of countenance. The watchful and observing mother will acknowledge the truth of what we here state; but now comes the question, whether she realizes the fact that it is now time for a steady and uniform government to be established? Is it not too commonly the case, that in room of making a wise and prudent use of these young and growing faculties, by giving them a proper direction, and by drawing them by the mild power of steady and gentle means to obey her will, she herself submits to be governed by the child's caprice, and makes herself a slave to young passions which are under no restraint from the exercise of judgment? If we have not misjudged, we have seen numberless cases wherein the fault here pointed out was extremely palpable. But the mother really thinks that the child is too young, and its faculties too feeble to be taught any degree of submission. Yet, if she would carefully observe, she would readily perceive that her child has discernment quite sufficient to see how to govern her, and that it has sufficient resolution to persist in the exercise of its prerogative. By these hints, we would admonish mothers, in room of allowing their children to govern them, to take the reins of government into their own hands and use every faculty of their children in a way to improve them in obedience. The better to succeed in this important undertaking, it is necessary not to deny a child any gratification which is compatible with its health and comfort, nor to grant any which is not. If the child once finds that it can obtain its wish by importunity, by becoming fretful, or by crying, it will not fail to employ such means, and even to increase them as occasion may require. Nothing should be granted to a child because it cries for it. Such compliance amounts to a promise that if the child, on any future occasion, will cry for a thing it will be sure to have it. We have often observed these operations in children, until the first hint which was given that the child wanted a thing was its loud cries for it. If the child had never obtained any thing by crying, it would not think of employing such means. That we dwell not too long on this particular, suffice it to say; let the parent steadily exercise the tenderest affection for the child, firmly deny it every indulgence which is inconsistent with strict propriety; and when a command is given never allow it to remain disobeyed. There is hardly any thing more common, or of worse consequence to children, than the habit of telling them to do this or that, and then indulging them in a total disregard of such requirements. But here we must suggest a caution. Because you told your child to be still, when it was making a disagreeable noise, and the child did not regard your command, you committed an egregious error by suffering yourself to fly into a passion and to treat the child with angry violence. Possibly you for that time, made your child desist from making a noise after making a great noise yourself; but you ought to know that the child, on another occasion, will not think of obedience until your passion and rage rise at least as high as before. We want no such government; as soon as children are capable of exercising reason and of feeling the influence of loving kindness, they are susceptible of being governed by the influence of these powers. This is the government we wish may take the place of that harsh, unreasonable severity, which with frequent and violent flagellations disgraces parents, guardians, and school masters, and vitiates and sour the tempers of children and youth.

It is surely enough to make one's heart bleed to know and realize the scourings which are inflicted on the flesh of children. Were they brutes they were to be pitied, and might be governed with far less severity. In some instances, we have been informed, that nearly half the time of a master is taken up in the exercise of these punishments. We would by no means, arraign those masters at our tribunal, we know not that their pupils can well be governed by milder means, though we have no reasonable doubts on the subject; but one thing we are confident of, if they were in a uniform habit of obedience at home, in the family circle, without such severity, it would not be required in our schools.

Let us now examine certain motives which are presented to children for the purpose of influencing their conduct. The reason why we wish to examine them is because nearly all such motives have a tendency of a moral

nature; and if it should be discovered that this moral tendency is of a pernicious character we shall be admonished, by such a discovery, to discontinue the use of such motives, though their use may have been justified by long practice and recommended by having been used by many wise and good people. The habit of making your children believe that if they disobey you will not love them; that in place of love severe anger will possess your breast, and they will suffer a vindictive, retaliating vengeance from your hands, is extremely faulty. In the first place, what you cause them thus to believe is not true; you know it is not true; and it will be but a short time before your children will find it to be false. If in any degree you maintain in their minds that you do not love them, in that same degree you weaken your control of their affections, and paralyze your government. Nor does the evil stop here, your unkindness and want of affection for them will not fail to beget in them a temper and disposition corresponding will your own; and they will treat each other as unkindly as they have been treated by their parents. He who now speaks to you has for many years been an observer of family governments; and the extensive opportunity he has had to satisfy his own mind on this subject, has brought him to this conclusion, that the more kindly and affectionately children are treated by their parents and guardians, the more kind, affectionate and obedient they are to those who have thus treated them; the more kind and affectionate they are to each other, and to their companions without the family circle.

It is a common practice to induce a child to do this or that thing by promising it some recompense which is not at all related to the duty required, nor in any way produced by it. For instance, you desire your child to study a lesson in a book, you tell the child if it will get the lesson well you will buy it a desirable plaything. In hopes of obtaining the toy the child endeavours to get the lesson. You are ready to ask, wherein lies any impropriety in using this motive? We answer: you have made the child believe that the promised toy is of more value than is that knowledge which is acquired by getting the lesson. What is the consequence? The child in getting the lesson will do no more than what is absolutely necessary to get it out of the way, and in reality will be likely to know but little about it a few hours after. Had the knowledge of what was taught in the lesson been the prize by which the child was induced to study it, the more perfectly it got the lesson the better it would have been satisfied. Common practice renders the foregoing improper motive still more pernicious by telling several children that the one who shall get a lesson the best and the quickest shall have the promised toy, but that the rest shall not be privileged with such a favor. Here are presented a number of improprieties, all which have unfavorable effects. By such a motive you inflict suffering on a tender mind for being less vigorous and not so easy to learn as another.—This is an act of injustice, and requires considerable hardness of heart to perform it. And when it is performed it is calculated to convey a moral poison into the hearts of those children, who are induced, by such means to set lightly by each other, in room of being taught, as they ought to be, to love each other and to place their happiness in each others felicity.

This moral poison is generally administered under the direction and by the approbation of our wisest and best members of society; and we have no doubt with justifiable and laudable motives. We have often contemplated the task of those worthy citizens whose duty obliges them to adjudge medals to those scholars who, in their judgement, have made the best improvements in those branches to which they have attended. It is not reasonable to suppose that this duty can be discharged without producing in the minds of those who perform it conflicting and disagreeable feelings. They are sensible that they are going to make some overjoyful, at the expense of saddening the hearts of others. This they cannot do without inflicting a wound on their own sensibility. But why, we ask, is it necessary to have duty thus painful when no crime exists? In cases of criminality the administration of justice is always painful to a heart of humanity and tenderness; but when all have done their duty to a commendable degree, we very much doubt that any moral principle requires to be administered in a way to give pleasure to some and pain to others, or regret to those who administer it. There are other serious objections to these motives, which are relied on to induce children to be studious, which we have not now time to notice. But we must not omit to take a look at that moral character, as exhibited at manhood, which owes its origin to that wisdom which is marked with the evident features of partiality. Men of the first rate talents and of extensive acquisitions, who occupy respectable and highly responsible stations in society, too frequently exhibit the morbid state of heart which owes its origin to that system of education, by which they were trained up from childhood to think, to feel and to act only on the principles of rivalryship, and to estimate their enjoyments by comparing their advantages with the lacks and wants of others. It is owing to moral disorders derived from the system of education, which we are examining, that we witness those deadly hostilities which have been exhibited in our halls of legislation, and in various parts of our country, setting in motion and giving action to the very worst and most dangerous passions by which men are ever swayed. The hand of this herculean power seems to have seized the pillars of our republic, and threatens the dissolution of the wisest and best government with which man was ever blessed; and from that wisdom which directs this power, we have little to hope for besides the operations of conflicting interests to neutralize each other. Yet these learned, talented men profess the religion of Jesus, and hold themselves in readiness to unite in any extensive and popular scheme which can be managed in a

way to advance their popularity and influence. Should we here proceed to carry out all the evil consequences resulting from the system of training up children which we have been noticing, we are apprehensive our hearers would hardly consent to our conclusions, for we are strongly inclined to the opinion that nearly all the vices which mar the happiness of society would be found in some way related to this erroneous education.

By stating one simple, plain question, and by obtaining a direct and proper answer to it, we shall not only confirm the doctrine we have laid down, but put ourselves at once in possession of the information which we need. The question is, how do we wish our children to feel and act towards their fellow creatures when they come to years of manhood, and are concerned in the affairs of the world? We answer at once; we wish them to respect the rights of others as they do their own, to delight in seeing others happy, and even preferring to impose a burden on themselves, rather than to crowd it on to others. In one word, we wish them to be what we profess to be, that is, christians, doing to others whatsoever they would that others should do to them. If this be the character which we desire to see in our children, when arrived to manhood, we surely ought to plant in their tender minds no principle of action, which we know must be renounced before such a character can be formed.

But is it not a deplorable fact that even that part of education, which is considered to be religious, generally corresponds with the spirit and disposition which we have discovered to result from mistakes already noticed? Children are generally taught to reverence and obey the commandments of God, and that it is their duty to become pious, by inducements, which are calculated to mislead the understandings; as we saw in the case of the child who was offered a recompense for getting a lesson. The knowledge to be obtained by getting the lesson was not allowed to be the motive of action; but the toy which was promised as recompense. So children are taught that the duties of religion ought to be attended to in expectation of some desirable recompense which God will bestow on them for their religious performances. Such instruction and such inducements rather tend to render the duties of religion irksome and undesirable, than to commend them to the heart. If religion of itself is so valuable as to be above all price, it certainly is reducing it very low to offer a recompense for it.

Not only is the foregoing error in common use to the extent we have noticed, but its principle is so extended as to represent our heavenly Father as an enemy to such as are delinquent in duty and children are taught to entertain a dread, that is full of horror, of that being who is their best and unchangeable friend. The same unhappy and evil error which induces parents to make their children believe they love them because they do what they command them; and that when they disobey they love them not, leads these same unwise parents to make their children think that they can change an unchangeable God as easily as they can change their parents. To the frightened imaginations of these deceived children, God is armed with the dire vengeance of everlasting burnings, in the eternal, invisible world; and all the harsh terms, which constitute profane language, are used to represent the sufferings to which God will consign wicked children. Such instruction, in room of begetting love to God in the hearts of children, fills them with awful disgust even at the very name which ought to awaken feelings the most pleasant and delightful. It is often the case that when parents undertake to converse with children about God and religion, the children will, as soon as convenient, leave the room and seek to be by themselves, that they may enjoy conversation more pleasing with each other. The sentiments which are imbibed by attending to such instructions, and the disposition which naturally accompanies the same, are too frequently indicated by the profanity we hear children use in the streets, when angry with each other. Parents are surprised to learn that their children use such language, and wonder where they learned it.—The fact is, and it is to be lamented, the children learn this language where they learn the sentiments which are expressed by it; they learn it from the lips of their pious parents; they learn it from the pulpit also, from which these erroneous and pernicious doctrines are poured forth in all the eloquence of language, and power of comparison.

With hearts imbued with the spirit and wisdom of these doctrines, are these children real christians? have they now arrived to the full stature of a man in Christ? Do we find in them the real christians which we presented in the forefront of this discourse? No; surely we do not; nor do parents, or ministers who preach the terrors of which we have spoken believe them to be such. We would by no means insinuate that we doubt the sincerity or good intentions of either parents or preachers, who labor to fill the minds and hearts of children with those notions and thoughts of God and religion which cause them to hate their Maker and one another; but it is quite evident that they are sensible that they have not brought them up in the way they should go, for after all that has been done these children need to be converted; and both ministers and parents pray that a reformation may be got up, by some means or other, that their sons and daughters may be converted; and become christians. We agree that they need conversion, but we wish that the parents and ministers could be converted first. If by their joint efforts they could have trained up their children in the way they should go, that is, in Christ, who is the way, the truth and the life, there would have been no need of a revival or a four day's meeting to convert them.

Is it asked if we believe it possible to educate children so as to bring them up christians from childhood? We answer readily and with unhesitating confidence, in the affirmative.

You who are parents, surrounded by these beloved sons and daughters, whom your children never saw: these children often hear you speak of their uncles and aunts in terms which indicate your love and affection for them. They frequently send presents to you and your children which indicate their love to you and them. You present to your children those tokens of favor which came from your absent relations, and give them to understand that they are indications of good will and affectionate kindness. Can you believe it necessary to tell them that unless they love and endeavor to please their absent uncles and aunts, they are in danger of incurring their vindictive displeasure, and are in danger of suffering from their indignation and wrath, some dire calamity; in order to make them love and esteem their relations? No; you would not so dishonor your kind relations in this case, that your speaking of these relations in language of affection and love, together with those kind presents, will necessarily beget in the tender hearts of your children a love and a regard which will cause them to desire to see and embrace those absent friends. Now it is just as easy to fill the hearts of your children with love to their Maker, if you would treat him with the same respectful language that you do your beloved brothers and sisters; and carefully instruct them to consider all the gifts of divine providence as true indications of the love and favor of their Father in heaven.

Do you desire your children should live in the enjoyment of the blessed hope of immortal life? Then teach them this belief and hope by the divine authority of that testimony which is recorded of Jesus, who has brought life and immortality to light through the gospel; and point them to the testimony that as in Adam all die, even so in Christ shall all be made alive. Do you wish your children should love each other, should love all mankind, and even their enemies? Then teach them that their Father who is in heaven love all his creatures, and prove the fact by the evidence which Jesus brought to prove the same. Do you desire your children should exercise a forgiving spirit and disposition toward those who have injured them? Then show them the example in Jesus, and exemplify it in all your conversation and conduct. Train up your children thus, and you will train them up in the way they should go and when they are old they will not depart from it. They will be such christians as the one we presented in the beginning of this discourse, which is such as the clergy of all denominations will acknowledge to be the genuine christian.

DR. FRANKLIN.

It is not generally known, that the great philosopher and philanthropist Franklin, has left a decided testimony in favor of the influence of Universalism on society. We now call the attention of our readers to that fact. The opinion of such an individual, a man of the soundest judgment, and no sectarian influence—is worth that of a thousand of the petty editors and preachers of the present day, whose living depends on their devotion to the doctrine of endless misery.—We extract the following paragraph from an English work entitled 'The Mirror,' Vol. ix. p. 208. It appeared originally in the 'New Monthly Magazine.'

"Howard brings to my recollection another celebrated philanthropist and friend of universal man, whose name will exist with his own, Dr. Franklin. I once met with an individual who had known the philosopher, and who had lately visited the Doctor's daughter in America, Mrs. Baché. This lady had a numerous family and resided in the house of her father, an interesting residence when the mind that occupied it is considered. The building was in Market-street, (Philadelphia) and though close to a public Market, cut off from all noise and bustle. It was lofty and commodious, well, but not superfluously furnished. The library was very large, and in it hung, among others, a picture of the Bishop of St. Asaph and his family. There were the pictures, writing book and desk of the great deceased, just as he left them. Mrs. B. spoke with strong filial feeling of the Doctor's tedious illness, his self-possession under the most excruciating agonies, and the serenity amidst that that constantly dwelt upon his features, sometimes changing into a smile. Two days before his death he observed to her, 'My dear, I do not recollect that in the course of thy whole life I was ever for a single moment angry with thee.' The entire tenor of his conduct during his last illness, was the same. Every thing was right, all that was done for him was done as it should be; nothing ruffled the composure of his mind; and thus he expired. From many circumstances it may be concluded, that Franklin was inclined to Deism in his religious opinions, but he never obtruded them on any. It is just to observe, however, that he remarked on the doctrine of the Universalists, according to his daughter, (and his family were among the favorers of that sect,) that, in his opinion, no system in the christian world was so well calculated to promote the interest of society, as the doctrine which showed 'a God reconciling a lapsed world to himself.'"

We conjure Universalists not to forget the testimony of the immortal Franklin.
Trumpet.

Witchcraft.—From 1620, to 1661, 3,192 persons were burnt in England alone for witchcraft, for the Judges made favor with King James the First, by burning witches in order to prove the truth of his theory on Demonology. Sir, Matthew Hale, in his charge to the jury, when he burnt two poor creatures for witchcraft, concluded by wishing "that the great God of Heaven would direct their hearts in this weighty matter." Such was this pious Judge, and such our wise ancestors. In Spain, from 1481 to 1808, 33,332 were burnt alive for heresy, 17,690 burnt in effigy, and 291,450 imprisoned for life and deprived of their estates. Such is superstition.

SANCTIONS.

Universalism has been objected to by some, on the ground that, as a system, it does not contain sanctions sufficiently high and awful to deter men from the commission of crime or to incite them to the performance of virtue. It is on such a supposition, we presume, that objections have sometimes been raised against the competency or credibility of Universalists as witnesses in Courts of law. It is not our object, in the present article, to consider this subject in relation to the latter objection. On this point, as we conceive, it is, or ought to be, enough, that all Universalists—whatever may be their opinions as to the condition of men immediately after death—believe in the being of Almighty God; in the mission of his Son Jesus Christ; in the truth of the sacred Scriptures; in the moral government of God over the world, as a rewarder of virtue and a punisher of sin; and in the full accountability of all rational intelligences to his laws. If these are not enough to create the necessary sanctions for an oath, we know not what can be. All inquiries beyond these, we think will only serve to perplex, and will result in evil. If our Courts of Justice are to decide what one, amongst the many different creeds of Christians, is the true one; or which it is necessary to believe in order to entitle citizens to the privileges of an oath, it is not difficult to see that they have become ecclesiastical tribunals and may abuse their power greatly to the injury of the proscribed sect.

But we now speak of moral sanctions—those relating to individual virtue. And on this subject we remark, (what all will allow,) that there are not, and cannot be, any higher sanctions to any course of human conduct, than those which are derived, or which are supposed to be derived, from the character and government of God. This is the great moral standard of rectitude throughout the universe. All the different religions there are in the world are but so many different opinions concerning the character and government of God. And men every where will feel a safety and an assurance in a moral imitation of what they really take to be his imitable perfections. Indeed, the Scriptures expressly require men to be perfect even as their Father who is in heaven is perfect—that is, to imitate, as far as possible, his moral perfections.

Now nothing can be plainer, than this: The government of God being the true standard of all moral Right, whatever represents that government as arbitrary, partial or cruel, is calculated to sanction tyranny, partiality and cruelty in men. Can any thing be more natural and obvious than this? Truly not. But all agree, that tyranny, partiality and cruelty, are wrong in men. They are so; but they are not so, if God is arbitrary, partial or cruel. From this we may infer that whatever represents God to be—we mean in any moral perfection—what it would be sinful in men to be, is, and must be erroneous; and not only erroneous, but positively pernicious. There is no moral system, upon which men may act, as it respects either their own happiness or the public safety, but that which is avowed and maintained by Universalists. We say this deliberately, and from the best convictions of its truth. In other words, there is no system of general conduct which may be safely adopted among men, but that for which Universalists find a sanction in the disposition and moral operations of the Most High. All the aspirations for human virtue, are but imitations of what Universalists believe to reside in God. His character, as described by other systems, no good man would dare to copy in himself.

To be particular. Calvinists—if there are any remaining—believe that God from all eternity made an eternal separation in the human family, appointing some to everlasting happiness, and others to endless misery; and these distinctions, they hold, were made without the least foresight of faith or unbelief, of good or evil works, in those thus eternally and arbitrarily appointed. This is partiality. Turn it over and examine it as you will; and to this conclusion you must come at last,—that it is partiality. Now if such a proceeding pertains to the divine Being, who does not perceive that it affords a full sanction for a similar partiality in men? And yet, strongly as this system may have been advocated, none have ever dared innocently to practice upon it,—a sufficient refutation, one would think, of the theory by practice.

Again: The same men—and most other limitarian sects are united with them on this point,—hold that God has brought into existence millions and millions of human souls, which he will render finally and infinitely miserable to all eternity. It is of little consequence now to inquire, whether this result comes by a sovereign decree, as the Calvinists hold, or by the abuse of privileges, as Arminians maintain. It is enough that man will be miserable forever, and that God will

make him so. Now, what is this but cruelty? Cruelty is unnecessary severity. And is this infinite severity necessary? Does it do any good? Pray, to whom? to the damned? Impossible. To God? He is beyond receiving benefit from any thing, much less from the sufferings of his dependent creatures. To the saints? But how, or wherein? We know, indeed, it was once taught, that the miseries of hell are the very breast from which the saints draw their chief delight; but we know too that such a barbarous notion has come to be viewed with merited abhorrence, and is now discarded. Since then, no good to any one can result from this severity, it cannot but be unnecessary; and if so, it is cruelty. This doctrine then exhibits God as a cruel being, and in this character holds out a sanction for cruelty in men.—And we make no doubt, that much of the tortures and cruelties which have been inflicted by professing Christians, has found a sanction in the supposed cruelty of the divine proceeding.

Universalists on the contrary, believe and maintain, that God is good, truly, infinitely, and universally so; that his whole government is founded in goodness, and is directed, in all its parts to the final good, not of a few, but of all his intelligent offspring.—They believe he will reward the righteous and punish the wicked, and that both rewards and punishments are but the different means which his infinite wisdom employs to accomplish the purposes of his infinite goodness. In such a character and in such a government, they find a high and most venerable sanction for every thing benevolent, impartial and virtuous. They dare be "perfect even as their Father who is in heaven is perfect"; that is, they feel an assurance, that in imitating his imitable perfections, they are performing the best duties to themselves and to their brethren of mankind.—By their system they are taught to do good to all; to the evil and the unthankful. Is this dangerous? Is this a licentious doctrine?—Are its moral sanctions insufficient? Let the candid judge.

STATE TEMPERANCE SOCIETY.

The Annual Meeting of the Maine State Temperance Society was held in Augusta on Wednesday last week. Gov. Smith was chosen President, W. A. Drew, Recording Secretary, and Hon. S. M. Pond, Cor. Secretary. Some business was transacted and several gentlemen, among whom was Ether Shepley, Esq. our newly elected Senator to Congress, who was President last year, addressed the meeting. We were pleased to see the caution, universally evinced, to avoid every thing of a sectarian or party appearance in what was said. During the whole we heard but one word, and that was accidentally used as a sort of filling, which appeared to us objectionable, or which had any relation to differences of opinion on religious or political subjects. As long as this caution is preserved in good faith throughout the transactions of the Society, it shall have our best wishes and aid for its success. That such a Society may do good, we think there is no doubt. So far as it may be the means of giving a salutary tone to public sentiment, by the examples and friendly admonitions of its members, we think all must agree, that its influence will be useful. Regarding the subject in this light, and believing that Intemperance is a cause of immense mischief and wretchedness in the community, we do not feel at liberty to withhold our aid from the design of the Association. And as long as we can feel assured of an entire absence of all sectarian considerations, we believe it is the duty of Universalists, as the chief friends of moral order and practical virtue, to countenance and patronize the temperance reform.

We know that our brethren have, somewhat extensively, hitherto withheld their aid from certain temperance Societies.—Their suspicions have been well founded, nor can we disapprove of their caution.—Too many such societies have been organized, we make no doubt, with ulterior expectations as to the benefit of sects which are opposed to our own. All such designs should be watched and promptly rebuked. The temperance cause is not to be promoted by any sectarian considerations. It is, or ought to be, a common cause, in which the friends of moral order every where may unite. In the State Society, much as we are in favor of temperance, should we ever see any evidences of sectarian design, most assuredly we shall not fail to rebuke it promptly and to put the real friends of the true cause on their guard.

In the course of business, it was voted to recommend to all the friends of Temperance to hold meetings, occasionally, in School districts, with a view to aid in the creation of a healthy public sentiment, and especially to guard the young against the practices and evils of Intemperance. The single object of this recommendation is a good one, no doubt; but there is some danger lest certain zealous and incautious persons should take occasion in these places to introduce some of their sectarian notions in connexion with the objects of the meeting. We hope the friends

of temperance will guard against this error. If any thing of the kind is betrayed, or any tracts are circulated, having any thing sectarian in them, we trust the error will be exposed. And all should know, that such conduct in any belonging to the State Temperance Society, or acting under its sanction, is forbidden by the Parent Institution. This Society is pledged to "avoid every thing having even the appearance of sectarianism," in all its operations. He who should evince a sectarian design, would thereby violate the faith of the Institution.

AN EXPOSURE.

It is well known, that the Missionaries who go amongst the Indians profess to be governed only by the love of souls—having no regard to personal deprivations and sacrifices. It is also known, that our National Government has been in the practice of paying these clergymen generous sums of money, to enable them to civilize the aborigines. The following exposure of the money made by one of the principal Missionaries at the Cary station in Michigan, is from a letter by a responsible gentleman living on the spot to L. L. Chamberlain, Esq. of Hamilton, N. Y. It is published in the Utica Magazine. By this little, the reader may learn what a great deal means.

DEAR SIR.—I received your letter per mail, 15th inst., and am very glad to learn that you are pleased with this country. In relation to the conduct of the missionaries at Cary, I am perfectly willing to state before the public what I know from actual observation during the time I have resided on this river, (St. Joseph's,) which is upwards of six years, and some part of the time very near the missionary station. Mr. McCoy, the Principal, was for the most part of the time travelling through some part of the United States, soliciting charity for the poor Indians, (as he termed it), and vessels arrived at this place in many instances, principally laden for this station with articles of clothing, brandy, wine, tea, coffee, dried fruit, &c., also medicines of all kinds; and by land were sent cattle, hogs, sheep, &c., all of which, for more or less, were disposed of at a very handsome profit. Congress, as I was told by Mr. McCoy, appropriated \$1200 yearly, in the following manner, (to wit): \$400 to Mr. McCoy, as superintendent and preacher, \$400 to the school master and \$400 to the blacksmith, of which the two latter were hired at \$16 per month by the superintendent. Iron and steel were furnished by the United States for the purpose of making axes, traps, knives, repairing of guns, &c., but a great part of it was made use of for the whites, which caused the Indians to murmur in many instances, but to no effect. Cattle, hogs, grain, &c. were sold to the whites at a very high price, and for cash only. The Indians granted to this station one section of land, for the benefit of their children's education, of which they had about one hundred acres under fence, and the greater part in a good state of cultivation. Corn they sold at \$1 per bushel, potatoes at 75 cents, wheat at \$1.50, &c. The quantity raised could not, in my opinion, be less yearly than two thousand bushels. They had some men hired by the month, a \$10 per month, but the greater part of the labor was done by those young Indians belonging to the missionary establishment. As soon as the whites began to settle around this station, and began to discover the impositions practiced, Mr. McCoy made application to the Board of Missionaries, to remove to the Missouri country, and prayed Congress to pay him for the improvements which he had made at this place; consequently Congress appointed appraisers to value the improvement made by the missionaries; and who reported that they were worth \$5000, for which government paid them, as I have been informed, this last winter. The improvements might have been worth \$500 possibly, but not more. Mr. McCoy thought he ought to have \$8000. Mr. McCoy left this country for the West, between two and three years since; some remnants of them remained until this year. The Indians, both male and female, have returned again to the woods, practicing every vice that comes in their way—they are ten times worse than those that never saw a missionary establishment in their lives.

BASE COIN NAILED.

How often and how effectually do our calumniators get caught in their own toils! One would think, that once in a while, at least, out of the multitude of stories they have to tell, calculated to bring the cause of the Universal Redeemer into discredit, there might be one which should prove to have been true. But really we shall begin to think by and by that they never regard truth as a necessary ingredient in the relations. Traced to the facts, we have never yet known one to prove true. The following which has just come under our observation, is a sample in point. It seems that a Rev. Mr. DeForest, a Presbyterian clergyman, late of Chili, N. Y. has recently given circulation to a story which the orthodox have related in their public prints, that runs in this wise: A respectable gentleman of the town of Chili, who for many years was a substantial and zealous Universalist, was brought to his death bed. In the hour of death he was in the greatest horrors imaginable; renounced his long cherished belief in universal happiness, and became fully convinced of the reality of an endless hell. The story was told to show, that Universalism will not do to die by—that it will desert a believer in the trying hour of death. Some persons, it seems, determined to know the truth of the matter, cornered DeForest up till he was obliged to give names. The Universalist's name he stated to be Jared Nash. With this light extorted, the story was followed up and completely exploded by the following certificates—one by Nash's wife, and the other by his neighbors:

"I do solemnly certify that my husband, Jared Nash, never did, to my knowledge, profess to believe in the doctrine of Universalism—neither did he, on his death bed, renounce any religious belief, or intimate, in the most distant manner, 'a conviction of the reality of an endless hell,' but barely confessed himself a sinner."

BETSEY NASH.

"We do freely certify that we have known and lived neighbors to Mr. Nash, deceased, for ten years, and never heard that he believed in the doctrine of Universalism—neither has such a report been circulated in this vicinity, as that stated by the Rev. R. DeForest."

WILLIAM T. LACY,
WILLIAM PILEY,
POWELL CARPENTER.

Thus goes to the winds another orthodox truth.

WILL OF GOD. One of three things must be true. 1. Either God wills the salvation of all; or 2d, he wills the salvation of a part only; or 3d he has no will in relation to the salvation of any man. 1. To say he has no will in relation to the salvation of any man, would be to contradict the testimony of Nature which declares design in all his works—the adaptation of means to a definite end; and also to contradict the express declarations of Scripture. This, then, cannot be true. 2. To say he wills the salvation of a part only, is to say he is partial; but he is not partial—therefore this proposition is not true. The 3d then only remains, and this must be true. But the Scriptures say he has "made known the mystery of his will, which he purposed in himself—to gather together in one all things in Christ." They farther testify, that "his council shall stand and he will do all his pleasure." Reader, draw your own inference, as an honest man in the fear of God.

NEW SOCIETY.

A Universalist Society has been formed at Felt's Mills, Jeff. Co. N. Y. by the name of the "Second Society of Universalists in Rutland, N. Y." This is a place where the orthodox had a great Revival last Fall. The Western Recorder at the time claimed that one hundred souls were converted there. A Correspondent of the Evangelical Magazine, however, living in the place declares that he knows of but three; that one of these is an old member, and the other two are children. The cause of truth is flourishing in that place. Br. Whelpley preaches a part of the time to the new Society.

An absence of three days, since our last, to attend a funeral in Waldoboro', must be the Editor's apology for the hasty manner in which most of the articles from his pen have been prepared for the present number. The same cause must be his apology for an undesirable delay in mailing the January No. of the Preacher. This work he has to do himself, amidst the hurry of other pressing duties, without the assistance of any one to help him. Owing to bad ink, four of the sixteen pages of the January No. are printed not so well as they should be. This error will not occur hereafter.

GEORGIA MISSIONARIES.

Georgia has repealed the Law whereby Messrs Butler and Worcester were imprisoned, and they have accordingly been set at liberty. They have also withdrawn their suit in Court. The Indians have consented to remove to the west. Every friend of his country must rejoice at this fortunate settlement of the serious difficulties which have long threatened the Government through its relation to the Cherokee nation. The Missionaries we suppose will now exhibit themselves in all parts of the U. S. as beings "wonderful to look upon."

CUMBERLAND CONFERENCE.

From an official Report of the state of the Orthodox Churches in Cumberland County, we learn that the accessions to orthodoxy within the last year has been but about one third as many as during the previous year. After the violent efforts of 1831, the churches seem to have relapsed very lamentably—quite a natural consequence. Excitements can never prove lasting. The Report makes great complaints, in language like the following: "Contrasting the present state of the Churches with their situation a year ago, we are led to exclaim,—How is the gold become dim! how is the fine gold changed!" We offer no comment.

A gentleman in Durham, N. Y.—a convert at a Four Days' meeting, put a period to his life week before last by cutting his throat. Who ever heard of person's being so impressed with the doctrines taught by Christ in his day, as to commit suicide in consequence?

FAITH, HOPE, CHARITY.

Are not these three the great cardinal virtues of the religion of Jesus Christ? Most certainly. Are they not co-equal? Surely they are, and ought to be so received. Well then: we are required to be charitable to all, to hope and desire the good of all; should we not, then, also, have faith in the salvation of all? The answer is plain enough to our mind. We must love all, desire their salvation, and our belief must correspond with the former virtues. But this makes Universalists, at once.

REQUEST.

The subscriber having removed from Bangor to Sangerville, (his former place of residence,) wishes his letters, papers and packages directed to the latter place.

January 22. BARNABAS BURSLEY.

It ought to have been stated some time ago, that Rev. E. Wellington has dissolved his connexion with the Universalist Society in Norway. The fact is mentioned in order that people may not address him by letter &c. at that place. We know not where he considers his present place of residence. The brethren in Houlton have requested us to invite him to make them a visit. He will find it in his interest, we think, to go.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

SHORT SERMONS.—NO. LXIX.

TEXT. "Speak evil of no man."—Titus iii. 2.

So Paul instructed Titus, to teach Christians. As Christians were opposed and persecuted by the Jewish rulers, and those under their influence, whom Paul calls circumcisers, they were liable to the temptation of speaking evil of them. But the holy apostle could not allow of this. He says, "be subject to principalities and powers, and obey magistrates." When they were reviled and slandered, they were not to retaliate, by rendering evil for evil, but bless those who cursed them,—bless and curse not. This was in accordance with the instruction of their professed master, Jesus Christ. He had said, "love your enemies; pray for them that despitefully use you, and persecute you." Love worketh no ill to an enemy, any more than to a neighbor. Christ practised as well as preached. He prayed for his persecutors. When he was reviled, he reviled not again. When he suffered he took it patiently. He committed himself to God, who judgeth righteously. Why should a feeble, abused child, think to take vengeance upon his persecutors, when he has a Father, able and willing to vindicate his cause, and chastise his enemy?

So Paul teaches his Roman brethren, who were suffering from their enemies. "Dearly beloved avenge not yourselves, for it is written: vengeance is mine, and I will repay it saith the Lord."

"The tongue is an unruly member." With it God is blessed, and men cursed, who are made in his image.

Where love is wanting, in any heart, evil thoughts will spring and grow; then evil words will come forth from the mouth; for out of the abundance of the heart, the mouth speaketh.

A loving parent is not disposed to speak evil, or to the injury, of a naughty child. Neither will love lead the child to speak evil of a wicked parent. Nor will love in a brother or sister, husband or wife, or any friend, incline them to speak evil of one another.

Some persons seem to think it right to speak evil of those whom they judge to be wicked. Because Christ denounced woes on hypocrites, they suppose that they may do the same. But do they know, as Christ did, the hearts of men, so that they can judge justly? Suppose they should be mistaken, and condemn the righteous? What excuse or apology can they make, which will justify or clear them?

Is there not danger of erring, when people undertake to denounce their fellow men, as the enemies of God, or wicked persons, merely, from the circumstance, that they are not agreed in religious or political opinions? Or danger of offending God, by condemning a whole sect or order of men, because some individuals have acted wrong?

Do we not find in many publications, evil speaking? or speaking evil of men? Do not those who call themselves orthodox, speak evil of Universalists? And are Universalists, therefore, obliged to speak evil of the Orthodox? Is it not the case, that one of these will readily catch at any thing said, or done, which is out of character, in the other denomination, and speak of it gladly; though, they may say they are sorry to name it? Would they say the same things of themselves, if they knew, certainly, that they were guilty? We are required to love our neighbor as ourselves. Who will take up every bad thing of which himself has been guilty, and blaze it abroad, with an intention to sink himself in the estimation of his fellow men? Why then should any do the like to others? Should not Christians do, as they would be done by?

When I am about to speak evil of another, let me stop a moment, and consider, supposing now, that I were justly chargeable with the faults, which I am about to name in my fellow men: should I wish him to tell my faults to my hurt? Would I choose that he should cover, my imperfection, with the mantle of charity; and only mention my amiable or good qualities? Then let me treat him in the same way.

Do not men mean to exalt themselves, when they would degrade others? Do they not say by their actions, "I am holier than thou?" When a preacher of one order, calls one of another order, a hypocrite, or deceiver, does he not intend his own exaltation? Is he willing to be thought as bad himself, as he calls others? If not, does he not then say in his heart, I am holier than thou? I am a sincere lover of truth and righteousness. But you are a deceitful hypocrite. I am worthy to be respected and trusted, but you are neither. I am deserving of some regard, and if you do not show me respect, I will resent it, and treat you as you treat me, or worse. What is such a spirit, but a spirit of selfishness and pride.

Some people can allow of pride in themselves, though they despise it in others.—They do with sin as some mothers do, who call their children some bad name, then fall to hugging and kissing them. Many will exclaim against others as abominably wicked, because they act out before others, when they may themselves do the same things in secret. Happy is he who condemneth not himself in the thing which he alloweth.

Some speak of pride in themselves as a noble quality. Whereas, I should think, that every degree of pride was wrong. God reproveth the proud, whether they be little or great.—The quantity altereth not the quality. As all sin is bad, so is all pride. But some will say, that is too bad. As though some small degree of bad was good, or to be allowed of. Which notion seems to imply that the nature of things depends upon their quantity, not on their quality.

Gold is gold, however mixed with other substances. Brass will never become gold, however it may be increased, or polished. So sin and pride are evil in their own nature. So of speaking evil. If I speak evil of another, I intend to sink him in the estimation of others. I am guilty of robbing him of his good character: of murdering his good name: of defiling his person: of corrupting his honour: and it may be, of bearing false witness against him. Surely, I ought to be careful how I speak of others.

I remember a remark of an aged, and godly man, "that if we know twenty bad things of another, and only one good thing, we had better mention the good, and let the bad go." Could all persons act in this friendly manner, how happy they would be.

We should avoid speaking evil, to another, in an angry, provoking manner, as well as speaking evil of another to their hurt. S.

[For the Christian Intelligencer.]

ITINERANT MINISTRY, NO. 2.

MR. EDITOR.—In a former communication I offered some reasons in favor of the establishment of an itinerant ministry by the Universalists in this State. Since then, I have conversed with several intelligent and influential brethren on the subject, and find them without an exception favorable to the project. The more I reflect upon it, the deeper are my convictions of the importance and necessity of this measure. It will have tendency to convince the world that we value our sentiments more highly than many are apt to imagine; that we are anxious to spread them by every measure in our power; and that we are willing to "labour and suffer reproach, because we trust in the living God, who is the Saviour of all men;" and that, showing the freedom of gospel truth in our own hearts, we are desirous of imparting its salutary joys to our fellow beings. It will also bring our preachers, as a body, more directly in contact with the popular errors and prejudices of the day, and give them an opportunity of breaking up the fallow ground of darkness and unbelief, and of sowing the seeds of the gospel kingdom, which with the divine blessing will insure an abundant harvest of the fruits of the spirit.

I am aware, however, that a ministry of this description would be violently opposed; and this opposition would come from those who stand highest in the profession of godliness. But when has this not been the case? Did not the high-toned professors in the days of the Saviour's pilgrimage, oppose him and his message, on the ground of his being "a friend of publicans and sinners." Did not the Pharisees and Scribes murmur, saying, "This man receiveth the sinners, and eateth with them?" And do not the Unitarian clergy, in substance, the same arguments against Universalists at the present day? This is too palpable to be called in question. It should be remarked with gratitude to high heaven, that as the common people heard the Saviour with gladness, and received the word dispensed by the apostles, "with all readiness of mind;" so they hear us, and so they receive our testimony. Opposition to our sentiments comes not from this quarter; for the great mass of the people are candid, and anxious to know "what is truth;" nay, they are sighing and longing for the very gospel salvation we bear on our tongues. But opposition of whatever character, and from whatever quarter, must be met in the spirit of Christian boldness and with the weapons of truth, and it will soon become powerless; for "great is the truth, and it must prevail."

Our efforts will be crowned with entire success, and we shall have the holy satisfaction of seeing the moral wilderness blooming with the fruits of impartial grace, and the desert to rejoice and blossom as the rose.

Objections may be started in the minds of some, to the proposed method of establishing this ministry, on the ground of its being likely to be composed of our young and inexperienced ministers, who have not been able to obtain a settlement. It will undoubtedly be said by those most interested, "We want some of the oldest and most talented and experienced ministers, who shall be capable of looking opposition fearlessly and successfully in the face, and of placing our cause on a safe and honorable standing." I would endeavour to remove this objection by remarking, that our young ministering brethren will have the opportunity of exchanging frequently with those who are settled in particular parishes and societies, and thus the labour and responsibilities will be divided equally among our whole ministerial brotherhood. And I doubt not all will engage most cheerfully in so grand and important an enterprise. "Let us go on unto perfection."

Turner, Jan. 14, 1833.

G. B.

THE CHRONICLE.

"And catch the manners living as they rise."

Gardiner, Friday, February 1, 1833.

We have declined of late, taking letters from the Post Office addressed to us, on which the postage was not paid. If any of our subscribers who have sent us letters without paying the postage, do not receive answers to them, they will understand the reason. *Apologies.* We have within a few weeks, sent letters to two or three hundred of our patrons, requesting information—and something else—and are patiently waiting for answers—How much longer our patience will hold out, we cannot say. Not long we fear.—We shall be glad to hear from any to whom we have not written as yet.

Our Black list is forthcoming.—Pr.

CONGRESS. The news from Washington is important. The Judiciary Committee have reported to the Senate a Bill placing in the hands of the President for the execution of the revenue Laws (in S. Carolina) and authorizing him to remove Custom houses to Forts or on board a vessel of War, where the Collector shall reside and collect all duties, in such cases, in cash. The heavens portend a storm; God grant the dark cloud may pass over us without injury to the nation. Mr. Calhoun addressed the Senate in opposition to the Bill, declaring it to be a "Bill to repeal the Constitution of the U. S.," and offering several nullification Resolves for the consideration of the Senate. It is thought to be doubtful, whether Congress will modify the Tariff laws this session.

Kennebec Farmer. We have received the first two Nos. of the Kennebec Farmer, published in Winthrop and edited by Dr. E. Holmes, late Professor in Gardiner Lyceum. This paper ought to be well supported; it has our unqualified commendation and our best wishes for its success.

TEMPERANCE ADDRESS.—An address on the subject of Temperance will be delivered, by R. H. GARDINER, Esq. in the Methodist Meeting House, in this Village, on Sunday evening next.

Foreign.

The packet ship *Havre* arrived at New York on Thursday night, from Havre, having left that port on the 12th ult.—by which French papers are received to that date.

Bombardment of the Citadel of Antwerp.—The last summons appears to have been sent to the Citadel on the 4th Dec. which, having been rejected, the French batteries immediately opened, and the conflict commenced. Antwerp held to the 9th state that the Citadel held out; the fighting had become more severe; and the loss greater. Sallies were frequently made by the besieged, with various success.

On the 8th, at 1 o'clock, a fire showed itself anew in the Grand Barracks of the citadel; in half an hour a cloud of smoke showed that the besieged were unskilled in extinguishing the fire, and soon afterwards the flames raged with such violence that they were seen at a great distance. The entire Citadel was enveloped in smoke, which was momentarily augmented by the discharges from the guns of the besieged. The French batteries at every point redoubled their fire.

Antwerp Journals of the 9th say, The King is in this city, and walked with several superior officers, and discussed many details of the operations of the siege. The citadel has fired several bombs on fort Montebello. Last night the French mounted six new batteries. It is mid-day; since morning the fire has been briskly kept up on both sides. Yesterday at 4 o'clock the besieged had lost only 149 men. The Dutch continue to fire their musketry, which annoys the workers. The guns which were before the Dutch lines, have been nearly all dismounted, and can scarcely fire. It is expected that to-morrow nearly all the French batteries will be mounted and bear upon the Dutch. The citizens display the liveliest interest for the wounded.

Letters from Amsterdam of the 4th announce that great consternation prevails there and that the funds have experienced a considerable fall. The Prince of Orange and his 45,000 soldiers remain in a complete state of inaction, which they do not appear likely to abandon.

Public prayers were offered up in Holland on the 2d Dec. in pursuance of the Royal Proclamation.

PARIS, Dec. 10.—Count d'Appony, who, by order of the Cabinet of Vienna has assumed the character of a mediator, received on Saturday morning, by a courier from the Hague, the answer of the Dutch Court to the questions addressed to it by the Austrian Charge d'Affaires, on the subject of the definitive intentions of the King of Holland, now that hostilities have commenced.—From this answer it appears certain that the Dutch army will keep on the defensive, unless unforeseen events should compel it to abandon that system. All the plans and projects of the King of Holland are, however, involved in mystery, impenetrable even to the diplomacy of his allies.—*National.*

Berlin dates, of Nov. 29. state that Gen. Muffling has been appointed to proceed to Paris as mediator between Holland and France, with a view if possible to effect the evacuation of the Citadel of Antwerp.

Nothing later from Portugal.

A letter from Marseilles, dated Dec. 4. says—"We are in momentary expectation of a Carlist insurrection; 1500 men are under arms every night—but, as yet, all is quiet."

The Paris papers of the 4th, contain the reply of the Chamber to the king's speech. The tone is rather moderate. The address was carried by a majority of 238 to 119, which is a great victory for ministers.

A violent eruption of Mount Etna, took place on the 17th and 18th Nov. which destroyed Bronte a town situated nine leagues from Catania, and containing a population of 10,000 persons.

Accounts from Alexandria of the 16th Oct. state that Ibrahim Pacha had, with 1,500 to 2,000 Bedouin cavalry, obtained a new victory over Hussein Pacha between Adanah and Koniah.

VERY LATE FROM EUROPE.

The Brig *Alexander*, Pendleton, 28 days from Amsterdam for Boston put into Boothbay for a harbor, on Saturday last. Capt. P. states that Antwerp surrendered to the French Army on the 25th of December, after a bombardment of 24 days, and that the French had sustained a loss of about fifteen thousand men.

By this arrival we have been furnished with the Amsterdam Courant of the 27th December, but being unacquainted with the language, and having no one to decipher it, it is to us, therefore a "sealed book."—It doubtless contains an account of the bombardment, and other interesting articles which we shall lay before our readers as soon as possible.

Int. and Advocate.

Wiscasset, Jan. 29.

Endless Life. A new Sect. In the Senate of the United States on the 14th inst. Mr. Clay presented the petition of certain persons, calling themselves the subjects of *endless life*, residing in the west, praying for a donation of land. They professed to have made new and important discoveries in religion, and were desirous of proving them by way of experiment. He had some doubt with regard to the propriety of presenting the petition, but he had finally preferred to do so, rather than incur their *endless enmity*. He moved that, without reading, it be referred to the Committee on the Public Lands; which was done accordingly.

On the day following, Mr. Holmes from the Committee on Public Lands, moved to discharge that committee from the further consideration of the petition of the subjects of *endless life*, and to refer it to the Committee on Manufactures. He stated that one of his reasons for this change of reference, was, that the members of the Committee on Manufactures were much older men than those of the Committee on Public Lands, and might stand more in need of the renovating representative process, which the petitioners had discovered. Another reason for this change was that the discovery itself partook somewhat of the character of a Manufacture.

The resolution was modified so as to be a simple discharge of the committee on Public Lands from the further consideration of the subject which was agreed to.

Extraordinary Case of Somnambulism. We learn from *Pendlebury* (N. H.) that on Monday, the 7th inst. an extraordinary case of Somnambulism occurred in that town, attended with melancholy and probably fatal consequences.

A lad by the name of Prescott, residing in the family of a Mr. Coffin, received directions on the evening previous, to get up at four o'clock, in the morning and make a fire, after which he was to call Mrs. C. it being washing-day. In the course of the night he awoke, and thinking it was four o'clock, arose, agreeable to his instructions, and made a fire. Upon looking at the clock, however, he found that he had made a great mistake in his calculations, as it was only eleven o'clock in the evening. He then went out and got a bullock's skin which he wrapped about him, and lay down by the fire, where he fell asleep. About 1 o'clock he got up, went to the wood house, and took up an ax, with which he entered the room where Mr. and Mrs. C. were asleep. While they thus lay, unconscious of his danger, he levelled a blow upon the head of Mrs. C. which broke in her clock bone, and then upon that of Mr. C. which broke his skull. He then ran for the door, which being shut, he rushed against it with such violence as to wake himself up.—On coming to his senses, and perceiving the horrid work he had been doing, he raised a shriek, which brought down the mother of Mr. C. who lodged in the chamber. When she saw what was done, her strength failed and she fainted. The boy took her up, and having laid her on the bed, ran for the neighbors, and then for the Doctors. On his return he told the persons who had assembled, that he dreamed two men were attempting to kill him, and was trying to defend himself. Soon after he became deranged. Two or three times in the course of the day he had lucid intervals, during which he inquired with great anxiety concerning his mother and mistress, and wept bitterly. He would then relapse into a state of mental aberration.

When the informant left, (the day after the occurrence took place,) Mr. and Mrs. C. were both alive, and it was hoped that the latter would recover. Mr. C. was nearly despaired of. We understand that Prescott was much beloved by the family, and that no one suspects he had any evil intent.

N. Y. Jour. of Com.

Singular Customs.—There is a custom proper to Sicily, which I must not forget to mention. This is a right to purchase of a singular kind. If any man buy an estate, be it house, land, vineyard, the neighbour of the purchaser, for the space of an entire year afterward, may eject him by an advance of price. In vain would the first purchaser give more to the original owner. This singular law is generally evaded by a falsehood. The purchase-money is stated, in the articles of agreement, at a higher sum than has been agreed upon in the presence of four witnesses. There is another no less singular law in Sicily, according to which any man can oblige his neighbour to sell his house, if he will pay him three times its value. The intention of this law was the improvement of the towns. It was to encourage the possessors of large houses to purchase the humble abodes of the poor.

Count Stolberg's Travels.

SOUTH CAROLINA AFFAIRS.

The Boston Transcript of Saturday last says:—"We have been permitted to make the following extract from a letter written by a highly respectable merchant in Charleston, to his friend and correspondent in this City. The letter is dated 15th inst.

"The on dit for the week here is, that the Convention is to convene again very soon, for the purpose of postponing the Ordinance and Acts for 12 months; which will virtually amount to an indefinite postponement. A gentleman informed me yesterday, that in a conversation three days since, the Ex Governor Hamilton said to him: 'I assure you that there will be no difficulty here; affairs will be satisfactorily arranged soon.' * * I understand that P—C—has been sent to the North to purchase arms. * * He bought 400 stand at Whitney's manufactory, near New-Haven. I wonder who they expect to shoot! Be assured, we shall have no fighting here; both parties say they are only to act in defence; so, if there is no offence, there must be no fighting,—and it will not be very difficult to make peace."

Dover Gazette.

The Oil Trade. The Hudson Republican says, "The fine ship *James Monroe*, of 425 tons burthen, was purchased last week by Capt. Alexander Jenks, on behalf of himself, and Messrs. Butts, McArthur and several other gentlemen of this city, and came too at our wharf on Friday last. This is the tenth ship now owned in this city, either engaged in, or destined for the whale fishery. The *Edward* alluded to in our last as having been purchased by one of our enterprising ship owners (Capt. S. G. Macy,) is fitting out in New-York, and will depart in the course of a few weeks for the Pacific. The *Beaver* and *James Monroe* now lying at our wharves, will be fitted out during the winter, and sail early in the spring. We are progressing finely. Long may our enterprise and industry continue to make a return from the prolific deep commensurate with its merits."

From Charleston.—By the Steam packet *David Brown*, Charleston papers of the 15th inst. have been received at New York. The feelings of the Nullifiers against the Unionists were becoming so embittered, that some of the latter, apprehensive of serious consequences, were preparing to leave the place. The *David Brown*, it is said, has brought the plate and valuables of some families. The papers contain the proceedings of several meetings of the Unionists in different parts of the State, which exhibit an undaunted spirit in that portion of the citizens. The Nullifiers appear to be perfectly quiet, no movement had been made by the Governor or any of his party.

Lotteries.—Arrangements are being made in the Legislature of this State, to put a veto on Lotteries. This species of gambling has been practised to a great extent, and society loudly calls for redress, as wrongs resulting from this double-handed game are immense. It is time that something should be done, and done speedily.—Too long have these games of fraud and swindling, been played off on a virtuous community, and if something is not done now to check them, they will eventually suppress the foundations of morality, and cast a heathenish darkness over our country.

Maine Inquirer.

An attempt was made to rob the Bank of the Metropolis at Washington, on Wednesday night, last week. The villains had succeeded, by means of false keys, in unlocking the outer door, and were, it is supposed, engaged in taking impressions of the keys of the several locks leading to the vault, when they were discovered by the watch.

E. K. AVERY.—This individual has been taken in Rindge, N. H. and passed through Boston a day or two since, on his way to Rhode Island for a further examination.

Col. Harden, the sheriff of Fall River, who had Avery in charge, stated that he arrested the prisoner at the house of a Mr. Mayhew, on a by-road, about three miles from Rindge. Mr. Mayhew at first denied all knowledge of the prisoner, and he attempted to escape, after being warned by Mrs. Mayhew; but was stopped at the door by one of the sheriff's officers. Mr. Avery asserts that he left Rhode Island only at the urgent solicitation of his legal advisers and friends, to avoid the fury and excitement of the people against him.

Since the examination and acquittal of Avery, further and important evidence is said to have come to light. The evidence is supposed to be contained in two or three letters which the deceased wrote to her relatives in Connecticut. In one of these letters she informs her relatives of her delicate situation and states that Mr. Avery is the author of all the mischief—that she had accused him of it—that he had both owned and denied it—that he had spoken very feelingly of his wife and children, and attempted to prevail upon her to lay the child at the door of a man who was dead, &c. In a letter from Mr. A. to Miss C. he promises to do all she asks, if she will keep the affair secret.

FIRE.—On Wednesday night, the 16th, ult. the bark mill of Capt. Samuel Clark, of Winthrop, was consumed by fire, caused, it is supposed, by the friction of machinery which was left in motion in the night, or which got in motion by accident. It was a large building containing a great quantity of tanner's bark. The loss of Capt. Clark is estimated at \$1000—no insurance. Several other persons had property in the building, including a bobbin machine moved by the water wheel of the bark mill.

NOT BAD!—Judge L.—of this State, travelling in a stage, was somewhat annoyed by a saddle which occupied the bottom of the coach. After considerable crowding on the part of the saddle aforesaid, he summoned the stage-man to the door, and the following dialogue took place: "I say, driver, any one coming in here, horseback?" "No!" "Then you may as well take out the saddle!"

Dunstable Telegraph.

The driver of the Eastern Mail, when 4 miles from Portland, night of 17th inst. discovered an alarming fire in his Stage.—There were 5 or 6 passengers, all asleep, and it appears that the fire had communicated to the straw from a foot stove used by a lady passenger, and was blazing violently when discovered by the driver. After arousing and extricating the passengers, he was obliged to throw snow with great activity to save the stage from destruction; no injury was sustained, except the loss of curtains, lining, &c. of the stage.

Notions.—The National Intelligencer contains an official list of patents for useful inventions and improvements, taken out in 1814, and which have consequently expired during the year which has just closed. They are two hundred and twenty two, and embrace almost every thing conceivable.—There are "the grammatical mirror," "the mud machine," contrivances for burning smoke and water, for manufacturing corn brooms and bungs for barrels, hair combs and steam engines, dog churns and machines "for chopping sausage meat."

Strong suspicions are entertained at Lowell that incendiaries are at work there. After the fire on Central-street a bag of rags was found on fire and partly consumed in French's Stable, in the rear of Mixel's Washington Hotel. Several articles were stolen during that fire, and a man named H. Dearborn has been arrested. Several valuable pieces of goods are missing from the stock of Mr. D. E. Knight.

CANADA. The Montreal Courant mentions the rumors that Lord Aylmer, the Governor General of Canada, had asked and obtained leave to retire from his Government—that Chief Justice Sewall had also resigned his seat on the bench—and that C. R. Ogden is appointed Attorney General of Lower Canada.

The Montreal Herald of the 15th says, that the Grand Jury of the Quarter Sessions then sitting was composed of Canadians only one of whom could speak the English language. That one did not understand French, and he was named foreman. He and two others on the list were the only persons on the jury, who could sign their names.

The New York Mercantile Advertiser, states that a manufactory for counterfeiting U. S. Bank notes, has been established in the Province of New Brunswick. The *Fredrickton Royal Gazette* says that a vast number of counterfeit ten dollar bills have been put in circulation in that quarter.

MICHIGAN. It appears from the Governor's Message that a majority of the votes of the citizens have been given in favor of a state government. The whole number was much smaller than that given for a Delegate to Congress in July last. Four counties made no returns. The number of votes was as follows—years 1817—nays 1190; total 3007—majority for a state government 627.

The number of fires in Philadelphia during the past year, was 42. Amount of damage \$36,429 28—\$50,000 of which was insured.

Two men have been arrested in Baltimore, having in their possession the horse of Mr. R. M. Randolph, who it is supposed, was recently murdered at Rahway, N. J.

Naval.—The Norfolk Beacon of January 17th, says—"The U. S. steamboat *Franklin*, Lieutenant Commodore Boyle dropped down from the Navy Yard to Hampton Roads, yesterday afternoon, bound to Charleston."

There are in Massachusetts 83 Banks—Capital \$24,526,500; circulation 7,122,556; specie on hand 602,205. The proportion of bills in circulation to the specie on hand for their redemption, was nearly eight to one.

We regret to learn that the Typhus Fever is prevalent both at Quebec and Montreal. The number of sick at both places in the hospitals is unusually great, and several cases exist at private lodgings. The mortality has not hitherto been severe.

Alb. Argus.

SECESSION.—A practical man, in New York—supposed to be a cooper—recently said, in speaking of the right of secession, "that a state had no more right to secede from the Union, than a slave has to secede from a *cash*." The simile is striking and appropriate.

Mr. Silsbee of Massachusetts, now in the U. S. Senate, is spoken of to succeed Gov. Lincoln, who declines a re-election; Lincoln to take Silsbee's place in the Senate.

APPOINTMENT.

The Editor expects to preach in Pittston new Meeting House next Sunday, (Feb. 3.)

Married.

In Gardiner, Mr. Pardon Allen to Miss Sally Robinson.

In Pittston, on the 17th inst. by Thomas Coss, Esq. Mr. Asa H. Yeaton of Richmond, to Miss W. Mooers. In Newburgh, Mr. Edgar M. Churchill, of Augusta, to Miss Catherine Baker. Mr. John White to Miss Euneline Manges.

In Wallingborough, Mr. Jeremiah Chamber to Miss Lucinda Schwartz.

In Bremen, Mr. Seneca W. Keene to Miss Mary A. Morton; Mr. William Morton to Miss Almira Sisson.

In Cushing, Mr. James Vose, of Thomaston, to Miss Sophia Andrews, of Warren.

In Lewiston, Mr. John Blaisdell to Miss Mary G. daughter of Hon. E. Herick.

Died.

In Kennebunk, on the 19th ult. John Low, Esq. aged 65.

In Augusta, Franklin, son of Benja. Branch, aged 16.

In South Berwick, Mr. John Butler, aged 32.

In Newburyport, John Mycail, Esq. at a very advanced age. He was a publisher of a Journal in that town during the American Revolution. In Groton, Lieut. Wm. Parker, 71; he was at the battle of Bunker Hill. In Worcester, 20th ult. Miss Sarah M. Thayer, 28, daughter of the late Capt. Nathaniel T. of Boston. In Swanzey, N. H. Mrs. Martha C. 26, wife of Mr. Nathan Fessenden, of Boston. In Dauphin County, Penn. Charles E. Muench, a native of Germany, who served in the army, and was one of the guard that conducted Lafayette to the prison at Olmutz. In Havana, 1st ult. Mrs. Harriet, aged 28, wife of Martin Brimmer, Esq. of Boston.

At Cornwall, (Vt.) Capt. Enoch Page, aged, 90; he was an officer in the revolutionary war, and was one of Roger's rangers in the French war, when Canada was taken by the British.

Kennebec Boom.

A N adjourned meeting of the Kennebec Boom Corporation will be held at Perkins' Hotel in Gardiner, on Tuesday February the 5th at 10 o'clock, A. M.

P. SHELTON, Sec'y

Gardiner, Feb. 1, 1833.

NOTICE.

THE annual Meeting of that branch of the Watersville, Gardiner and Boston Packet Company running a line of Packets from Gardiner to Boston will be held on Monday the 4th day February next, at Perkins' Hotel in Gardiner at 4 o'clock in the Afternoon—to transact any business that may then come before them relative to said Company.

Per Order of the Directors,

BENJAMIN SHAW, Secretary.

Gardiner, January 29th, 1833.

Steam Boat Company.

THE annual meeting of the Steam Boat Branch of the Gardiner, Waterville and Boston Packet Company will be held at Perkins' Hotel in Gardiner, on Monday, February 4th, 1833, at 2 o'clock, P. M. for the purpose of electing officers and transacting other important business.

P. SHELTON, Sec'y.

Gardiner, Jan. 15, 1833.

NOTICE.

THIS may certify that JAMES BRIMMER had run away from me the subscriber, and I hereby forbid all persons trusting him on my account, as I will pay no debts of his contracting whosoever.

ANDREW HALL.

Litchfield, Dec. 30, 1832.

House and Shop for Sale.

THE Subscriber wishes to sell the House and Shop, together with the lot on which the building stands, now occupied by him. The property is centrally situated in the principal street of the Village and is too well known to require a more particular description.

For terms apply to the subscriber on the premises.

FRANCIS HUTCHINSON.

Gardiner, Dec. 19, 1832.

Christmas and New Year's Presents for 1833. THE *Taken and Atlantic Souvenir, Pearl, London Comic Offering, and Juvenile Forget-me-not.* For sale by WM. PALMER Gardiner, Dec. 5, 1832.

Almanacs for 1833.

FOR sale by WM. PALMER, Robinson's, Thomas', Anti-Masonic and Comic Almanacs for 1833, by the gross dozen or single.

Gardiner, Dec. 4, 1832

FUR CAPES!

A BEAUTIFUL article, of various colours, just received and for sale by L. L. MACOMBER.

Gardiner, Dec. 24, 1832.

Hats, Caps, Furs, and Umbrellas! L. L. MACOMBER

HAS just received from Boston, a prime assortment of Caps, Furs, Umbrellas, &c. which with his former stock, makes as good an assortment as can be found on the Kennebec river, and comprises the following articles, viz.—Gentlemen's BEAVER and IMITATION BEAVER HATS.—SATIN HATS, first quality.—Common and low priced HATS of every description for Gentlemen, Youth and Children.—Black and Drab FELT HATS.—Round Crowned do.—A good assortment of FUR SEAL CAPS.—HAIR SEAL do.—CLOTH do.—NUTR do.—A prime article.—Men's and Boys' GILDED do.—with fur bands.—Children's FANCY Caps, LINEN do.—INDIA RUBBER do.—Silk and Gingham UMBRELLAS, various qualities.—FUR SEAL COLLARS.—NUTR do.—FUR GLOVES, various qualities.—FUR TRIMMINGS.—SIBERIAN CAPES, a rich article.—Deer Skin MITTENS.—Patent Leather CAR FRONTS.—BAND BOXES, &c. &c. Also, a few dozens OIL SOAP, an excellent article for removing grease from clothes. All the above articles will be sold at the lowest prices for cash or good credit.

October 24, 1832

REMOVAL.

ROBERT WILLIAMSON informs his friends and the public, that he has removed his place of business to No. 2 in the new block recently finished by R. H. Gardiner, nearly opposite E. McLean's Hotel, where he carries on the Tailoring business as usual in all its various branches. As he employs a large number of hands, and has a first rate journeyman—he will make garments at short notice, and does not hesitate to say to such as may favor him with their patronage, that their clothes shall be made as well, and in as neat and fashionable a manner, as they can be in any establishment on the river; he warrants all garments cut and made in his shop to fit; he will also cut all kinds of Clothes, and prepare them for making, for those who want them.

MR. WILLIAMSON keeps constantly on hand a good supply of all kinds of CLOTHS necessary for the Season, and TRIMMINGS of every description all which were selected by himself, and therefore warranted to be of the first quality.

MR. W. renders his acknowledgments for the favors of his old customers and hopes by strict attention to his business to not only merit a continuance of their favors, but to acquire an encouraging addition to their number.

Gardiner January 9, 1833.

Smo.

POETRY.

THE SNOW-STORM.—ANONYMOUS.

The cold winds swept the mountain's height,
And pathless was the dreary wild,
And, mid the cheerless hours of night,
A mother wander'd with her child.
As through the drifted snow she press'd,
The babe was sleeping on her breast.

And colder still the winds did blow,
And dark hours of night came on,
And deeper grew the drifts of snow—
Her babe grew chill'd, her strength was gone—
"O God," she cried, in accents wild,
"If I must perish, save my child!"

She stripp'd her mantle from her breast,
And bared her bosom to the storm,
And round the child she wrapp'd the vest,
And smil'd to think her babe was warm.
With one cold kiss, one tear she shed,
And sunk upon a snowy bed.

At dawn, a traveller pass'd by,
And lay beneath a snowy veil;
The frost of death was in her eye;
Her cheek was cold, and hard, and pale;
He smil'd to think of her, and said:
The babe look'd up and sweetly smil'd.

MISCELLANY.

Connection between Virtue and Utility.

[Extracts from article IV. of the Christian Examiner for January.]

Admitting, then, the fundamental Idea of Right, in the mature mind, as distinct from every other, the question is still pending, What is the common quality in those actions, by which the idea is suggested? What is the criterion by which we may determine whether or not an action or mental disposition is Right? It is to be determined by utility, say the advocates of the theory, which we oppose. As soon as it is proved to be useful, it is proved to be Right. Let us consider, in the first place, if this criterion will hold in its application to individual actions, for if it will not, its importance as a test is at once diminished, since it is the frequent occasion to determine the character. Now it is plain that there are many actions of a moral nature, which we immediately pronounce to be wrong, of which no one hesitates to say that they are wrong, yet the actual effects of which have been beneficial to mankind. If utility were the criterion, such actions would be Right. If the case can be fairly made out that they have done good to the world, and utility be assumed as the only test of their character, of course, we must admit that they ought to have been done,—however repugnant to our natural feelings,—since we have pronounced them useful, we must also pronounce them right. But let us make the attempt. We shall find it impossible. We might as well hope to move the sun at our bidding, as to make a wrong action, useful though it be, appear to our moral faculty as right. Take as an example, the death of Socrates. The crime against philosophy, which the Athenians committed in his martyrdom, has never been forgiven, from that day to the present. The universal sense of mankind is against it. It is unequivocally and unanimously condemned as wrong. But no one can doubt that the ultimate effects of that atrocious and unjust deed have been eminently useful. It was a matter of small importance for Socrates to leave the world, though by a violent death. He was ripe in years and in virtue. He had exhausted the usual sources of enjoyment which life affords. He could, at best, have been spared but a little while. He was taken from the world, in the full possession of all his faculties, neither his mind nor his body impaired by the touch of a loathsome disease, calmly conversing with the troops of friends, who were faithful to the last, and, finally, yielding to the gentle operation of the poison, resigned his breath without a struggle. If we were asked what injury were done to Socrates, we should not know where to look for a reply. Indeed, it is difficult to conceive a more enviable situation than that of the martyred philosopher, when, after blessing his executioner, he tasted the fatal cup and surrendered himself to the pleasing visions of Immortality, which hovered around his last moments. But does all this prove that his condemnation was just? Does it not rather lead us to regard the crime of his accusers, with deeper indignation? Are we in the slightest degree reconciled to them by the assurance of the good effects which their crime has produced? Of these good effects there can be no doubt. The manner of his death, far more than the spirit of his philosophy, or the beauty of his character, has embalmed the memory of Socrates, in the hearts of every succeeding generation. The remembrance of his name has given a charm to his principles, and the efficacy of his example added strength to virtue. If, then, we judge of the sentence which doomed him to drink hemlock, by the test of utility, how can we avoid pronouncing it virtuous? Why do we not praise the Athenian populace for the incalculable good which they have been the agents in effecting? We hold up the action of Brutus, "who slew his best lover for the good of Rome," as commendable and noble. Yet the death of Julius Caesar has been of far less use to his country and to the world, than the death of Socrates. If utility is the criterion of Right and Wrong, how do we account for the different feelings with which we contemplate the instances that have been mentioned? We might multiply examples of this kind to an unlimited extent. The blood of the martyrs has in every age been the seed of the church; and if the character of actions is determined by their utility, we must approve of those which have erected the scaffold and kindled the fires; since these have been the means of the promotion of truth, and the progress of righteousness.

Another instance to illustrate our views, may be found in the case of the assassin, as stated by Dr. Paley for a different purpose. Suppose that an old man of a worthless character is in possession of a large fortune, which I can attain by putting him to death, and employ for my own benefit and that of mankind. Why should not I knock the rich villain in the head, and do good with the money, of which he makes no use? The action, by the very terms of the statement, will be a beneficial one. My intentions in committing it, are with a single view to the benefit it will produce. If utility is the criterion, the old miser must die. There is no other way. But, says Dr. Paley, the action is unlawful, because a general rule to sanction such actions would be injurious. Be it so. But in this instance, what have I to do

with general rules, if utility be my only guide? I know that the action will be useful, and that is all I want to know. What consequence is it to me, that a general rule, taken by others from my conduct, might in some future, uncertain cases, be injurious? I know not that such cases will ever occur, and if they do, they are nothing to me, let them be determined by those who are called to act upon them. Utility is my only guide, and utility I will follow. Utility tells me to take this man's life for his money, and utility I will obey. We do not see that such reasoning can be set aside, allowing that the operation of the general rule in question would be injurious. But, still further, we cannot see how a general rule, formed from a particular beneficial action can be injurious. The general rule would comprehend only such actions as are precisely similar to the one upon which it is founded. If it be useful in a given case to take the life of an old man because I can make a better use of his money than he does himself, it would also be useful to take the lives of ten, twenty, thirty, or as many as were in similar circumstances. If the utility of one action makes it Right, it is impossible that the utility of ten, twenty, or thirty actions precisely similar, should not also make them Right. If the particular case be beneficial, the general rule must be beneficial also. But, the truth is, in cases of this kind we must have recourse to some criterion, less flexible, less vague, and less uncertain than that of utility.

We have now seen that there are useful actions, which have no moral character whatever,—actions intended to be useful, which are wrong,—and actions, intended to be wrong, committed with a criminal motive, which are useful. Hence it follows, that utility cannot be the legitimate criterion of Right and Wrong. That the dispositions and sentiments which are universally regarded as virtuous, are generally useful to their possessors and to mankind, we have not a shadow of doubt. We are certain that this element is common to all the motives and feelings which the collected sense of the human race has pronounced to be right; that it would be incalculably for the benefit of the world, if the actions which are agreed to be virtuous, were universally practiced. But this is a very different thing—and it is utterly surprising that the difference has been so generally overlooked—from making the actual utility of actions, a criterion of their moral character. It is certainly one thing to say, that the practice of Right actions would be generally useful; and another, and quite a different thing to say, that the fact of its utility determines an action to be Right. Yet this distinction has been usually kept out of sight, by writers of no mean influence on the philosophy of ethics. It seems scarcely to have been recognized, that we may ascertain an action to be Right, on grounds independent of its utility, and yet admit, to its fullest extent, the fact that utility is a quality common to actions of that character. The distinction between the virtue of an action and its tendency to promote the private happiness of the agent, though denied or disregarded by many respectable moral writers, is far more generally admitted than the one to which we have just alluded. Yet it is no less certain, that the virtue of an action, and its tendency to promote our own happiness, usually coincide, than that the virtue of an action coincides with its tendency to promote the happiness of mankind, or its general utility. We do not make its tendency, in the one case, the test of its character; we determine it by a different order of considerations; it should be the same in the other; as the tendency to promote our own happiness is a quality of virtuous actions, without being their general criterion, so the tendency to promote the happiness of mankind is a quality of virtuous actions, without being their criterion. Admitting, then, that utility, though usually connected with virtuous actions, is not the ultimate test to which they must be brought, the question is now to be answered, What is the positive relation of utility to virtue? We reply that it is the test of those dispositions and actions only, which have immediate reference to our fellow men; and of these, we say that the Useful is Right only when it does not interfere with any prior obligation. We therefore take it for granted that there are grounds of obligation, different from, and superior to those of utility; and of these it is necessary for us to give an explanation.

We come now to the considerations, which, in our opinion, clearly settle the relation of utility to virtue. The duties, which we have already noticed, though undoubtedly productive of incalculable benefit to mankind, derive their obligation, not from their utility, but from their conformity to the relation of things, as intuitively perceived by the moral faculty. But the relations, which we sustain to our fellow men are more comprehensive, more obvious, more universal in their application, than any others which we sustain. We are born into the world to be at once dependent on others. We are placed from the first in society. We are hemmed in, and pressed around, by all those responsible and delightful relations, which give life its brightest charms, and make the discharge of our duty no less beautiful than it is binding. They are the element in which we live and move and have our being. They surround us in their comprehensive grasp as closely as the all-embracing atmosphere. From these relations, a new order of duties is derived. A conformity to these relations, as dictated by the moral faculty, includes a wide circle of dispositions and actions. But they may all be summed up in this general rule, abstain from injury and do good. Here, then, the element of utility comes in. We infer, from our relations with our fellow men, that it is our duty to be as useful to them as we can,—but with the limitation before laid down, that we never sacrifice to utility any higher obligation. Utility is itself an obligation, whenever it is in conformity to all the relations which we sustain to God, to ourselves, and to our fellow men; and this conformity is pointed out by our moral faculty in the same manner as conformity to truth is pointed out, by our intellectual faculties; but, whenever utility comes in competition with any prior obligation, when it calls upon us to violate any duty superior to itself, its own obligation ceases, and our conduct is to be determined by a reference to the unchanging principles, in which the intuitive perceptions of the moral faculty are embodied. Thus to resort to our former example, though it might be useful to deprive the

wealthy miser of the treasures, which were rusting in his coffers, it would violate the rule, which the moral faculty approves, that to destroy life for wealth is forbidden by the relations, which men in a social state sustain to each other. On similar principles, we establish the obligations by which parents are bound to their children, and children to their parents, and, in general, the members of the same family to each other. There may be cases, in which a child could promote the welfare of the community by an injury inflicted upon his parent, but it would be in contradiction to our clearest intuitive perceptions, of the duties arising from that relation, and we therefore pronounce the action wrong.

On the power and rapidity of utterance.

The first thing I would advise the young preacher at his first setting out, in regard to the management of his voice, is cautiously to avoid beginning on too high a clef. His natural tone of speaking in conversation is that which will always succeed best with him, in which, if properly managed, he will be best heard, be able to hold out longest, and have most command of his voice in pronouncing. Let it be observed, that in conversing (according as the company is large or small) we can speak louder or softer without altering the tone. Our aim therefore ought to be, to articulate the words distinctly, and to give such a forcible emission to the breath in pronouncing, as makes the voice reach farther without raising it to a higher key. Every man's voice has naturally a certain compass, above which it cannot rise, and below which it cannot sink. The ordinary tone, on which we converse, is nearly about the middle of the compass. When we make that, therefore, as it were, the keynote of our discourse, we have the power with ease of both elevating and depressing the voice, in uttering particular words, just as the sense requires, that they be uttered emphatically or otherwise. When we recommend the ordinary tone of the voice in conversation, as that on which we ought in public to attempt to speak, we would not be understood to recommend an insipid monotony; we only mean to signify, that this should serve as the foundation note, on which the general tenor of the discourse should run. On the contrary, it being one of the best preservatives against that egregious fault in speaking, by giving the voice the greatest latitude both in rising and falling with facility, is one reason that I so earnestly recommend it. Every body must be sensible, that when the voice is at an unnatural stretch, it can give no emphasis to any word whatever without squeaking; so that the speaker, for the ease of his own lungs, is forced to take refuge, either in a tiresome monotony or a drowsy cant. Besides, it deserves to be remarked, that most men, when earnest in conversation on an affecting subject, naturally, without any study, give their voice the proper inflections which the import of what is said requires. When, therefore, we speak in public, if we ourselves enter seriously into the subject, and are as it were interested in it, we shall without any effort, being taught by nature and assisted by habit, give such an emphasis to the words which require it, and such cadence to the sentences, as in conversing on serious and moving subjects we never fail to employ. Whereas if we speak on a forced key, we cannot have the same assistance either from nature or habit.

A second direction I would give, is to be very careful in proceeding in your discourse, to preserve in the general tenor of it the same key on which you began. Many, who begin right, insensibly raise their voice as they advance, till at last they come to speak in a tone that is very painful to themselves, and by necessary consequence, grating to their hearers. It will require much care, attention, and even practice, to prevent this evil.

It will not a little contribute to this end, that ye diligently observe the following direction, the third I am to give on this subject, which is that ye always begin very deliberately and rather slowly. Even a drawing pronunciation, in the introduction of a discourse, is more pardonable than a rapid one. Most subjects will require that ye grow somewhat quicker as you advance. But of all things be careful to avoid that uniform rapidity of utterance, which is very unattractive, as having the evident marks of repeating a lesson by rote, which is so great an enemy to all which, besides, even to the most attentive hearer, throws out the things delivered faster than his mind is able to receive them. The fourth and last direction I shall give, is what was hinted already, frequent practising in reading, speaking and repeating before one sensible companion at least, or more where they may be had, who should be encouraged to offer with freedom and candor, such remarks and censures as have occurred. So much for the general rules of rhetorical pronunciation in preaching. A great deal more might be profitably offered; but where such a multiplicity of subjects demand our attention and a share of our time, a great deal on each must be left to your own application and diligence.

A DROP.

"I am but a drop, what can I do?" And so that person, under this plea, did nothing, in a plain case of duty.

I saw the earth's verdure withered under a scorching sun. It seemed imploring of the heavens a refreshing shower. A drop replied "I am but a drop, what can I accomplish toward watering the earth?" And every other drop, with equal reason, made the same reply; so the thirsty land received no shower.

The dew, each particle for itself, made the same plea, and refused its blessing on the morning vegetation.

A ray of light rebelled. "I am but a ray—my service is not needed in illuminating the world." Every other ray caught the same spirit. Each refused its office, and at mid-day there was darkness.

A rivulet, weary of paying tribute to a neighboring river, left its accustomed channel to sport among the pleasant meadows. "I am but a drop," was the vindication. Each sister rivulet followed this example, "and all the rivers were dried up."

So reasoned a Sabbath school teacher;—others did the same; and that day that Sabbath school received its death-wound.

By these ponderings, I was led to contemplate an important and most obvious fact, in respect to the government of God, viz. that

the great events of the universe are brought about by the co-operation of minute agencies.

1. In the natural world. What is the gentle gale or the impetuous whirlwind? Combined particles of matter. Not one of them alone is capable of producing an observable result.

See that noble river. Navies ride upon its bosom. But it is composed of drops. It is their combination that imparts all its majesty, and beauty and usefulness, as it bears the wealth of a kingdom toward the ocean.

The sun, how splendid and glorious! But all its power, as it pours its beneficence through the universe, is found in the combination of minute particles.

2. In the moral world. What constitutes the strength, beauty and perfection of the christian character? Numerous individual graces mingled in harmonious proportion.

Within a century from the death of Christ, the gospel's glad tidings were spread through a large portion of the known world. "Their sound went into all the earth." Individual agency accomplished this. Within thirty years, divine truth has been brought to bear on the minds of many millions of people, who had been sitting in the region and shadow of death. All this has been done, not by any one man, but by the combination of many. Drops made the showers that have thus refreshed the earth. What if all the noble spirits who have been engaged in this great work had said, "I am but a drop," and so refused to act?

The very incense of heaven—the anthems that please the ear of the Eternal, are not raised by any single voice, but by the harmonious combination of many. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and of the voice of mighty thunder saying Alleluia; for the Lord God omnipotent reigneth." Now they say "I am but a drop."

From the view now taken, several important suggestions arise.

1. No rational creature is an insignificant or unimportant being. The plea to this effect is utterly false. Each sustains relations of immense consequence. Each is taking some part in that great drama, the finishing scene of which will occur at the judgment seat of Christ.

2. We dishonor God by the plea of personal insignificance. Our sphere in life is his allotment. If I am assigned a hovel; if my lot is poverty; if I dwell in obscurity, known only within the circle of a secluded neighborhood, who am I that I should dishonor God by the murmur, "Why is it so?" And, especially, how dare I plead my lot in providence as an excuse for not engaging in God's service? "I am but a drop" has much in it of the spirit of rebellion.

3. By making and acting on such a plea, we frustrate a benevolent design of God. He would have all his creatures bear a part in accomplishing his great plans of love and mercy. The great work of promoting his glory is broken up, as it were, into fragments, and divided into parcels, so that innumerable millions may have the honor and happiness of being co-workers with God. The widow, who gave two mites, was such an one. Any effort, however small, if made with a sincere desire to promote God's glory and the salvation of men, gives the maker of it similar honor. And he that contemptuously exclaims, "I'm but a drop," and refuses to act, frustrates divine mercy, and kindness towards himself; yea, he is a robber of his own soul.

4. This plea often indicates a bad state of the heart. It has the appearance of humility and modesty; but does not imply necessarily a particle of either. It is often the offspring of selfishness. Self-denying effort of some kind will be saved, if the plea is admitted. Covetousness would use just such language to retain its grasp upon its gains. Pride might be the parent of just such a child. If the pleader might bring a rich offspring, and bear some prominent and distinguished part, he would not refuse. But if he cannot lay a corner stone, he will not build. He cannot stoop to a lower office.

Reader, can you make such a pretence? Will you creep into such a crevice? Will you hide behind such a fig leaf, to evade the claims of duty? Will you reason thus and act upon so unworthy a principle? Then you will be a drop. So far as respects every thing noble and honorable to an immortal being, you shall have all the insignificance you claim. The church will not miss you, as you drop into your ignoble grave.

TRUTH IS POWER.

Some men say that "wealth is power," and some that "knowledge is power," and others that "authority is power;" but there is an aphorism that I would place on high above them all, when I would assert that "truth is power." Wealth cannot purchase—talent cannot refute—knowledge cannot overreach—authority cannot silence her; they all, like Felix, tremble at her presence. Flung her in the most tremendous billows of popular commotion; cast her into the seven-fold heated furnace of the tyrant's wrath; she mounts aloft in the Ark upon the summit of the Deluge; she walks with the Son of God untouched through the conflagration. She is the ministering spirit who sheds on man that bright and indestructible principle of life, light and glory, which is given by his Mighty Author to animate, to illumine, and inspire the mortal soul, and which, like himself, "is the same yesterday, to day and forever." When wealth and talent and knowledge and authority; when earth and heaven itself, shall rise, like the angel of Manoa's sacrifice, upon the flame of nature's funeral pyre, and ascend to her source, her heaven and her home—the bosom of the holy and eternal God.

To cure *Dram-drinking*. Dr. Lettson mentions a person who usually drank 12 draughts a day, but, being convinced of his approaching misery, took the resolution to wean himself from this poison. He always drank out of one glass into which he daily let fall a drop of sealing wax. By this means he had 12 drops less of spirit every day till at length his glass being filled with wax his habit was cured.—*Mirror*.

The goodness of God is indisputably equal to his wisdom or power. Wisdom without goodness is cunning; power without goodness is despotism. God is almighty and all-wise, and therefore infinitely good.—He made all his works in wisdom, and his tender mercies are over them all.

REMOVED.

WM. PALMER has removed to No. 1, Central has made large additions to his stock of Books and Stationery, and now offers for sale a good assortment of Books very cheap, in the various departments of Law, Theology, Medicine, History, Travel, Classical, School, &c. His stock consists in part of the following.

School & Classical.

Comstock's Philosophy, Blake's do. Blake's Botany, Lincoln's do. Comstock's Chemistry, Blake's do. Turner's do. Cotting's Ainsworth's Latin Dictionary, Adams' Grammar, Gould's Virgil, Walker's Latin Reader, Cicero's Orations, Salustius, Cicero de Oratore, Liber Primus, Lezicac's French Grammar, Wansel's do. Longfellow's do. French Reader, Perin's Fables, Le Ministre de Wakefield, Greek Reader, Greek Grammar, Colman's Algebra, Smith's do. Bowditch's Navigator, Grand's Geometry, Flint's Surveying, American First Class Book, National Reader, Introduction to do. Webster's Dictionary, large and small, Walker's do. Whelpley's Compend of History, Blair's Rhetoric, Newman's do. Moral Class Book, National Class Book, Worcester's Third Reading Book, Political Class Book, Primary Class Reading Book, Morse's Geography, Olney's do. Woodbridge's do. Malte-Brun's do. Worcester's large and small do. Canning's do. History U. S. Popular Lessons, Murray's Grammar, Fisk's do. Ingersoll's do. Smith's do. Hamilton's do. Colman's Arithmetic, Kinney's do. Emerson's North American do. Walsh's do. &c. &c.

Law & Medical.

Laws of Maine, Greenleaf's Reports, Laws of U. S., Digest of the Laws of Massachusetts, Maine Justice, Civil Officer, Town Officer, Clerk's Magazine, Hooper's Medical Dictionary, Meckel's Anatomy, 2 vols., Pearson's Surgery, Bellon Cholera, Sawyer on Fever, Haldred's Dyspepsia, Gregory's Practice, Hooper's Surgical Dictionary, &c. &c.

Miscellaneous.

Botta's History of the American War, Good's Book of Nature, Burns' Works, complete in 1 vol. Mother's Book, Williamson's History of Maine, Rollins' Ancient History, complete in 2 vols. Modern Traveller, 8 vols. Family Library, 46 vols. Library of Useful Knowledge, complete, Williams' France, Selections from Fenelon, Miss Hamilton's Letters, 2 vols. Farmer's Own Book, Mrs. Hemans's Poems, Buffon's Natural History, 5 vols. Turner's England, Young Lady's Own Book, Pollok's Course of Time, Cook's Own Book, Pope's Works, complete in 1 vol. Young Man's Own Book, Jefferson's Writings, 4 vols. Davenport's Biographical Dictionary, Rev. E. Bickersteth's Works, complete in 1 vol. Life of Heber, by his widow, Buck's Theological Dictionary, Life of Wesley, complete, Works of Robert Hall, Josephus, complete, in 1 vol. Buck's Theological Anecdotes, Paley's Evidences, Tribute to the Memory of the Pilgrims, &c. &c.

Blank Books.

A complete assortment of Blank Books, consisting of Ledgers, Records, Day-Books, Cash, Docket, Invoice, Waste, Journals, Note Books, Manuscripts, Memorandum Books, &c. &c.

Bibles & Hymn Books.

Scott's Bibles, in 5 vols. octavo.—Quarto, Octavo, Duodecimo, 18 mo. and Diamond Bibles.—Watts' Springers', Methodist, Christian, Psalter, and Select Hymns; Duodecimo and 18 mo. Testaments; Testaments, (quilt); Polyglot Bibles, (quilt); &c. &c.

Music.

Bridgeport Collection, Twenty first Edition; Handel & Haydn Collection; Village Harmony; Lira Sacra; Juvenile Lyre; Choral Harmony; Choir, or Union Collection; Instrumental Director; and a variety of Piano Forte Music, &c. &c.

Stationery.

A complete assortment of Stationery and Fancy Articles, consisting in part of Quills, Ink, Wafers, Pen-knives, Pencils, Inkstands, Silver and Steel Pens, Sealing Wax, Letter Paper, Paints, Gunter's Scales, Scissors, Razors, Indelible Ink, Blank Cards, Card Cases, Pocket Maps, Ever Pointed Pencils, Combs, Brushes, Emerson's Superior Razor Strap, Gilt and Coloured Paper, Ink Powders, Slates, &c. For a full and complete list of the Goods, at the mill price.

Room Papers.

A very complete assortment of Room Paper, from 16 cents to 1 dollar per Roll.

Book Binding.

W. P. will execute Book Binding in all its various branches at short notice and in good style. BLANK BOOKS ruled and bound to Pattern.

Gardiner, Jan. 24, 1833.

Eye Water.

THE most celebrated and approved EYE WATER may be had at the Store of the subscriber. Those afflicted with sore eyes will please to call.

Gardiner, Jan. 24. BENJ. JOHNSON.

NOTICE.

THE Stockholders of Gardiner Cotton and Woollen Manufacturing Company are hereby notified to meet at the office of their Treasurer, Daniel Nutting, on Tuesday the 5th day of February, 1833, at two of the clock P. M. to transact the following business.

1. To elect a Moderator.
2. To see if they will confirm the doings of the eight of January inst.
3. To see if the Stockholders will make an assessment on their Shares, for the purpose of paying off their former debts; and if so, when and how it shall be paid.

Per order of the Directors,
DANIEL NUTTING, Clerk.

Gardiner, January 8, 1833.

REMOVAL.

THE subscriber has recently taken a store in No. 3, Central Row, Gardiner, opposite his old stand, where he offers for sale a good assortment of

English and West India Goods—Glass,

Crockery and Hollow Ware.

Also Boots and Shoes.

100 casks Thomaston LIME.

All which he will sell as low for cash or approved credit as can be purchased in the place.

GOING HATHORN.

Gardiner, Jan. 17, 1833.

MONEY LOST.

LOST between the house of Mr. Henry Leeman and Mrs. Mary Tilton's shop, a red SATIN WORK BAG, containing eighteen American half dollars. Whoever has found the same and will return it to the subscriber shall be handsomely rewarded.

KEZIAH GRAY.

Gardiner, Jan. 14, 1833.

REMOVAL.

SAMUEL CROWELL has removed to rooms

in Clay's Buildings over Franklin Bank, where he intends carrying on the TAILORING BUSINESS in

all its branches; and hopes by punctuality, and the strictest personal attention to business to merit and obtain a liberal share of patronage.

N. B. CUTTING done at short notice, and at reasonable terms.

Gardiner, Nov. 1, 1832.

NEW COLLECTION OF MUSIC.

JUST published and for sale by WM. PALMER, The CHOIR, or UNION COLLECTION of Church Music, consisting of a great variety of Psalms and Hymns, tunes, Anthems, &c. Original and Selected; many beautiful subjects from the works of Haydn, Mozart, Cherubini, Neumann, Mavellio, Mehl, Himmel, Winter, Weber, Rossini and other eminent composers—harmonized and arranged expressly for the work. By LOWELL MASON, Editor of the Handel and Haydn Collection of Church Music.

Gardiner, Dec. 12, 1832.

NEW MACHINE SHOP.

OLMES & ROBBINS respectfully give notice to the public, that they have taken the shop formerly occupied by CALVIN WING, next door above the factory; where they manufacture all kinds of machinery at short notice.

They feel confident that by strict attention to their business, they can give complete satisfaction to their employers.

Screws of cast or wrought iron, patterns for castings—Presses of any description, and machinery of any kind constructed in a thorough and workmanlike manner, and on the most reasonable terms.